UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Music, the Arts, and Life - - - - - - - - - - - - - - *Leland P. Stewart*

Which America? - - - - - *Dale DeWitt*

The Science of the Social Scientist - - - - - - - - - - - *Leah Greenberg*

Tightening the Bible Belt—Ohio - - - - - - - - - - - - *John Malick*

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THE FIELD

"The world is my country, to do good is my Religion"

Australian Labor Aids Home Builders

The Labor Government of New South Wales, returned to office with a record-breaking majority, has moved fast to open a Home Builders' Bureau which will supply without cost a full range of technical and other assistance. The Bureau is an adjunct to the Housing Commission and is being staffed by competent architects and experienced builders.

The services of these experts will be available to anyone, whether construction is to be financed through a government agency, a building society, or a private lending institution. The Bureau will help home builders work out plans, materials and fittings, will give estimates of cost, and advise on the suitability of builders. It will if necessary aid in the selection of a site, and will in many cases help secure materials. The extent of its aid will depend primarily on the wishes of those seeking its services.

This step has been taken by Labor with the strong belief that in a short time Labor will be back in power throughout the country. The present regime is a coalition of Liberal and Country Party members who swept Labor from office two years ago. The government's financial policy has aroused widespread bitterness, and in a series of state elections there has been a trend toward Labor averaging eight per cent.

Not only in New South Wales, but also in Queensland, Labor was returned with the biggest majority ever. In Victoria and Western Australia, Labor defeated the coalition. In South Australia, Labor was beaten by a majority of one vote.

Next May the elections take place for the Federal Senate, and it looks to most observers as if Prime Minister Menzies will lose control of the Upper House. In such a case, Labor could force Menzies to seek a double dissolution and go to the country.

—Worldover Press.

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EDITORIAL

Good government is not based on any particular social or economic system. It is based on a decent and alert citizenship. Some forms of political organization lend themselves more than do others to the efficient operation of government. But no form of organization can take the place of integrity and alertness on the part of the citizenship. We can assume basic decency and integrity on the part of a vast majority of the people in any unit of government. The thing that is lacking is informed alertness. The great need, therefore, is for wise and persistent leadership in keeping before the public the facts of civic life and in furnishing guidance to an alerted and informed public. This process is not an overnight job. It is a never-ending task. The forces of evil are constantly active. The blazing light of publicity must be everlastingly turned on evildoers and on the public officials who are charged with law enforcement and the protection of the public interest. An informed and alert citizenship will devise such forms of civic organization as will best lend themselves to good government. There are good examples, and inventive minds can improve on these or devise better ones. But the greatest need is for enlightened activity on the part of the voting citizens. It is not possible for an awakened public to be ruled by hoodlums and thugs. The vast majority of the people want safe streets for their children, honest enforcement of law, economy in government expenditures, and efficiency in the carrying on of public affairs. This they can have by demanding it and by organizing to make their demand effective. When good citizens organize, public officials listen to them. And when their voice is loud and strong, their wishes will be heeded. Good government is essential to the survival of democracy.

Curtis W. Reese.

Music, the Arts, and Life

LELAND P. STEWART

John Dewey has said, in effect, that the most creative periods in the life of a civilization have been those times when religion and the fine arts were able to maintain their relation to each other in all endeavors to contribute to a growing culture. If Dewey's statement is true, then questions might well be asked today as to what conceivably can be the future of mankind, now that religion and the arts have so little in common?

It is becoming more and more evident that the Western idiom in the arts, and in music particularly, has passed far beyond the point of its greatest usefulness in supporting social progress. At the present time, the discordant type of music that is being written, with its excess of tension and unrest, is responsible for an unprecedented amount of confusion in, and disregard for, the whole area of serious music; instead, people are turning to all kinds of inadequate substitutes. Jazz and "popular" music thus have found a tremendous appeal in almost all levels of society, despite their shiftless and superficial character, because they help to fulfill at least two human needs that the Western system no longer generally meets: (1) a sense of enjoyment, and (2) self-expression. Rather than serving a valid purpose by aiding the long-range improvement of civilization, Western music has degenerated into the unfortunate state where it glorifies the massive and/or extremely complicated type of music and the technical perfectionists who are able to perform it. That is, in attempting to remain within the limitations of an established and rather rigid system, human needs have been forgotten in the over-exaggeration of one phase of musical expression.

Any number of factors have entered into the breakdown of Western music, many of which are basically non-musical in character. However, several excesses and failings also lie within the musical realm itself. To begin with, the idea of harmony has so dominated the Western idiom that no non-harmonic instruments or vocal solos have been considered complete in themselves; that is, the piano and organ, and sometimes the violin, are thought to be almost the only instruments which can be played alone. Trumpets, flutes, clarinets, French horns, other single-line instruments, and the human voice, have been used either as part of a group or in conjunction with some harmonic accompaniment. This emphasis has made impossible the full bloom of the potentialities of these instruments and the human voice, giving decided preference to the piano and organ, both of which are suited to one particular type of person (namely, one who is able to be concerned simultaneously with an immense number of factors). In addition, these two instruments happen to be non-portable; a limitation which, by itself, produces a kind of static, "citified" attitude that keeps music from seeking many of its most natural channels. At the same time, harmonic patterns encourage such complexity in musical construction that the beauty of simple, yet profound, emotion is often lost in a maze of technical ostentation. For example, when improvisation was most encouraged in Europe, a certain standard form of music, such as a fugue, would be developed by students from a given theme. Though the imagination was stimulated to some extent in this undertaking, it had so little to do with the inner life of the musician that it soon must have become a wholly perfunctory process. In fact, the performing musician today is not expected or encouraged to be a creator; only the person who has studied the art of composition and can write music is supposed to be original to any extent. And in the writing down of music, it necessarily becomes static at that time; hence, the playing of written compositions is, at best, a process of re-creation. The real expression of personality comes in the act of creation itself, and the performer should have channels by which he can be just as creative as the composer.

Psychological and sociological factors are equally prominent in this breakdown, although it is difficult to make definite categorizations. Massive groups, involving huge numbers of singers and/or instrumentalists, have been the primary medium for presenting Western music. Within these groups, the individual tends to lose his feeling of responsibility. If his own contribution is not likely to be significant anyway, why should he seek to perfect his talent? The power, or "strength in numbers," which he is expected to apprehend as part of such a large group may readily have a dwarfing effect upon his own initiative and sense of worth as an individual musician. Then, too, mass music has many other limitations: (1) it keeps musicians in clusters, rather than allowing them to penetrate into the general life of the society; (2) it raises a large problem of coordination, because, in order for this kind of music to be rehearsed, a certain fixed number of people have to be willing to come together at a given time and place for a single purpose; (3) because the music must be written, conformity to the printed score is the ideal to be achieved, in place of imaginative creation; (4) further restrictions of a similar nature arise, such as the great stress which is placed upon reading music perfectly at sight, in addition to the pressure of having to adhere exactly to rhythmical and musical notation. As the result of these four factors alone, many aspiring musicians have either left the field entirely or else resigned themselves to becoming nothing more than skilled tradesmen.

Of greater long-range importance than any other factors are those of a religious character. As music has become separated from religion, it has ceased to be an adequate expression of man's inner self. Today's music, for example, if it does convey any significance, states only that society is extremely insecure; and in this condition, man can find no support for his affirmative inclinations toward life. Consequently, he is becoming confused by his recent creations in music, and is having to turn away from them. What refuge he has sought is either in the perfection of his technique or in acquiescence to some unartistic form of music yielding a sizable wage for its performance; in so doing he is not being true to himself!

All is not lost, however, if men still have the courage to experiment and to seek open-mindedly for the values to be found in other cultural patterns, while striving to construct a new and more satisfactory system on a world-wide basis. In music, as in religion, India provides the other extreme from the way of the West. Because substantially all of Indian life has been connected with religion, and thus with spiritual needs, its music has been organized so as to transmit different

moods. At certain times of the day and year, corresponding patterns have been selected as expressing the characteristic emotions of the people; within these given patterns it has been possible for the musician to play or sing whatever came into his mind. Of course, India has had many different musical systems, but basically the emphasis was always upon portrayal of the religious awareness. It is true that India is more conscious of the Eternal than is any other country, but this sensitivity can and should be encouraged in all countries through the establishment of an adequate religious basis for the arts.

In order for individual expression to be possible in music, it is clear that melody must play a larger role than harmony. This is one important reason why melody has always been the primary basis of all Oriental music. In the future, harmony must also have a valid place, particularly with such instruments as piano and organ, but it must not again be responsible for people's neglecting the place due to pure melody.

Another religious value, as shown by Indian mystics and others, is that the *one* is greater than the *many*. That is, though a great deal can be learned by playing with musical groups of various sizes, the ultimate security in music, as in life generally, comes from the completeness of the single human personality. Until musicians can stand alone, apart from all others of their profession, and produce beauty out of their own imaginations, they will not have achieved the real fulfillment of their potential as musicians. When that is accomplished, by those who have developed this additional capacity, then and only then will music become a sufficiently integral part of the social fabric to support human progress in the years ahead.

There is a time for dissonance and a time for consonance in music. Likewise, there must be a time to express the jovial, carefree emotions, and a time to express the most profound and serious emotions. As individuals differ, so will the level of their emotional life differ. It is impossible for the person of superficial character to convey much deep-seated feeling; thus it should be the responsibility of mature individuals to seek proper means for transmitting the fullness of life which is theirs.

More fundamental than all other tasks of the true musician is the development and communication of increasing sensitivity to the Eternal. Whether he is a believer in a personal God, or one who conceives the Eternal as unmanifested and wholly mysterious, it is impossible to be a real artist without an unmistakable awareness of this highest value in life. Music and the other arts will unite with religion when they discover that their true purpose is to relate man to life in a meaningful way, so that human personality has available a whole range of media for creative expression.

Which America?

DALE DeWITT

In these days of controversy and the defeat of many ideals whose permanence was taken for granted, people are thinking more seriously about this nation and its survival. They ask questions such as these: "Is the basic character of America changing?" "Is the Constitution being undermined and circumvented?" "Are fundamental liberties being lost?" "Are we to become like our enemies?"

We are now at a point in history when America could change in a number of ways, and with reference to these ways we must ask "Which America do we want?"

What are these Americas that could be? Which kind of America in relation to these possibilities do we believe in?

First, we have the most critical choice. Do we want a more authoritarian America? Or do we want a fulfillment of democratic ideal? The present-day problems of liberty are quite real. New laws are being passed limiting freedom. The abuses of investigation for political purposes are tightening up the range of honest opinions which people may have. The recklessness of public accusations is creating fears and the failure to exercise normal freedoms. Community life is becoming restricted as seldom if ever before. Every reactionary, authoritarian, and anti-liberty group is playing to the limit the opportunity to change the face of America, hoping for a success that will be permanent.

There are two aspects of this situation which bear upon our decisions. The first is that the problem shapes up over the fear of Communism. The second, that the reactionary effort often seems more truly a fight against liberalism than against Communism.

That Communism is a serious problem is not to be doubted, both within and abroad. The bitter, vicious trail of Communist intrigue in America is a disgraceful betrayal of liberty. The Communist party functionaries have been ruthless and utterly without honor or morals in their espionage and their attempts to create confusion. No one should doubt that every legitimate agency of law and investigation has a responsibility to go the limit in exposing Communists for what they are or prosecuting them for their violations of law. Liberals know this and have accepted the responsibility to fight Communism, and can do it more effectively than most of the reactionaries who would like to see America a basically authoritarian country. For after all, what the Communists fear most are liberal and democratic ideals. They know their true enemy is the American concept of liberty.

Communism abroad presents a problem which is far more critical, and this challenge is only partially being faced. The strange contradiction of our time is that many of the reactionaries who claim such virtue in the fight against Communism in the United States take attitudes which seriously hamper the fight against Communism abroad. Thus one can legitimately question whether their fight is entirely sincere or, rather, ulterior in character.

At any rate the nature of the reactionary one hundred and fifteen per cent Americanism is such that the 15 per cent is for an authoritarianism that does not differ greatly from certain aspects of Communism. It is from this exploitation of the danger of Communism that the edge of authoritarianism comes closer and closer to American life.

Bertrand Russell recently said "We hate the Rus-

sians because they do not allow liberty. This we feel so strongly that we have decided to imitate them."

Edward Crankshaw in the book, *Cracks in the Kremlin Wall,* has said: "I can think of only one way in which the Kremlin may still conquer us, and that without war. It is by so frightening us that for fear of the enemy within we transform our own society imperceptibly into an apparatus of totalitarianism." This possibility we must reckon with.

The other point mentioned, that many of the reactionaries are fighting against liberalism more than Communism, seems evident in the effort made to destroy liberalism wherever possible. Liberals are attacked by reactionaries more often, it seems, than are Communists. Laws and pressures are supported which more greatly endanger democracy and liberalism than Communism. When laws are passed ostensibly to block Communism, and at the same time enable persecutions which destroy fundamental liberties, we lose the substance of democracy.

What a pleasant confusion this is to the Communists. Those who have observed the Communists most closely, such as Herbert Philbrick, the former F.B.I. agent, have pointed this out. There is a coincidence in philosophy and method, if not in intent, between Communists and many reactionaries. So much so that it is easily understandable that Communists are glad to see the reactionaries at work.

Thus the situation, the source of which lies in the Communist threat, has produced another danger which may become equally serious, a danger that another America, authoritarian in nature, may supersede the one we have known. And we must ask ourselves which America we want.

There are three specific changes in the American way of life now possible which would make the totalitarian danger more real.

One of these is that we might become a military nation, basically, rather than a civilian nation. Again the Communist threat is the cause of the danger. Again the point is to be raised as to how far we must change in order to meet this very real external danger. In the minds of many, the issue is Universal Military Training. To some it concerns the question of military influence in politics. But there is no doubt that the necessary greater military strength of the nation needs careful assessment, so that we may locate accurately the dividing line between a military and a civilian nation. Possibly the issue may lie in whether the increased militarization is accomplished on a temporary or a permanent basis. But undoubtedly much will depend upon the alertness of citizens to the graveness of the change that is taking place. Our nation was conceived and established on the plan of civilian dominance of military affairs. If that civilian dominance is lost, America will not be the same nation. Which America do we want?

Another area of possible change in which the alternatives are clear concerns the public schools. On July 2 the National Education Association which was meeting in Detroit was attacked by an article in the June issue of the *American Legion Magazine.* The article, according to the *New York Times,* accused the leaders of the association of "being leftists and of trying, in the role of a Hitler or Stalin, to capture the minds of the youth of the United States."

From Catholic and some Protestant sources have come accusations that the schools are Godless and secular.

Mr. Allen Zoll and Mrs. Lucille Cardin Crain have engineered attacks upon the schools in a number of important communities in different parts of the country.

These critics are seeking to discredit the public schools in the eyes of parents and civic leaders.

What they want seems to be the abandonment of modern educational methods, the return to enforced discipline, and the teaching of the limited curriculum associated with the three R's; they want the teaching of religion in the schools; the teaching of a special brand of history, economic conservatism, and 100 per cent Americanism. If this were achieved it would inevitably mean the subservience of the schools to religious groups, to professional patriotic groups, and to other pressure bodies.

The American Public School System has been for generations one of the bulwarks of democracy. Now with the combination of attacks, and the extremism of those who irresponsibly exploit the Communist threat, the schools are definitely endangered. This campaign could change the character and effectiveness of the public school program and conceivably through the next generation of children change the character of our nation.

In regard to the conduct of public schools, which America do we want? The doctrine of the separation of Church and State has from the beginning of our nation been one of the distinguishing features of our democratic system. Historically, two reasons have been emphasized for this separation. First, difficulties arise from the schismatic character of religion, making inevitable either a preferential position of one established church or the competitive striving for power of a plural establishment. From a practical standpoint there does not exist "religion" *per se,* but religions and sects. It is highly artificial to speak of religion in relation to the state. There are the sects of the Christian religion and there are the divisions of Judaism, and several other distinct religious bodies in the United States. Once the idea of mingling religion and the state were approved, the next question must be: "Which Religion?" or "Which Church?" For it is not quite possible for the various religious bodies to carve up the state between them. Nor does it seem likely, since they cannot agree to merge their views, that they can combine on a joint relationship to the state. This is especially true since some of them lay claim to an exclusive possession of spiritual truth.

The other reason for separation is that it is through this arrangement that freedom of belief and of worship are guaranteed. The history of the adoption of the First Amendment, the discussions surrounding the Virginia statute which as much as anything is its background, make it perfectly clear that one of the major purposes was the assurance of freedom of religion. The wording of the First Amendment itself makes this purpose clear. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Even the slightest merging of religion and government will raise questions of a doctrinal nature and begin the process of limiting religious freedom.

On this issue, which America do we want? An America where there is equal freedom for all religions and where the responsibility for religious life is placed where it rightly belongs, in the church and home—or an America which makes religion a function of the

state? This is a decision now being made.

Thus, in several major areas we find issues, our attitudes toward which may determine the character of the American nation for the future.

We can envision as a real possibility an America of fears and intimidation, with the abridgment of freedom of speech and press, and greatly diminished liberty in most fields of life—an America hardened into an authoritarian mold—; a highly militarized nation where all men are trained to be soldiers and military men are dominant; an America of tightly controlled public schools which make children into reciters of limited knowledge; and an America in which the religions engage in a terrifying controversy to control the government or are dominated by it.

Democracy in the United States was not easily established—there were always those who fought it. Its maintenance has been difficult and its existence could be lost. It will be if we do not keep before us clearly the picture of America as we have known it.

The French historian Guizot once asked James Russell Lowell how long he thought the American republic would endure. Lowell replied: "So long as the ideals of its founders continue to be dominant."

Which America? That of our founders or that of modernized tyranny? This is the question we must face with clarity of understanding in the days ahead or lose what is dearest in the forms of human relationship.

The Science of the Social Scientist

LEAH GREENBERG

The social scientist has been the center of a considerable amount of verbal fur-flying. Even though the problem has been treated again and again, it still crops up in various kinds of discussion relating to questions on the philosophy of science. The perennial problem seems to relate itself to the science of the social scientist. On the one hand we have those who go so far as to suggest that there is really no difference between the work of the scientist and those of other truth seekers such as the artist, poet, and philosopher. On the other extreme we find individuals with a sort of scientific inferiority complex who worship at the feet of the physical scientist. Between the two ends of the continuum rest all the varying shades of opinion. Clarifying these two opposing viewpoints will help bring the issue into a clearer focus.

First we must define the realm of the scientist—all scientists—from the proud physicist to the scientifically humbler breed of sociologist. All science seeks to establish fact or, if you please, truth.

But here it is pertinent to offer some explanation as to the nature of the scientist's truth. For there is a difference between the truth of the scientist and the truths of others. Failure to distinguish between the two has led to many false hypotheses, and to emerging erroneous conclusions. Thus A. M. Maslow very brilliantly but somewhat rashly epitomizes this viewpoint in the following statement:

> If we define science as a search for truth, insight, and understanding, we must be hard put to differentiate between the scientist on the one hand, and the poets, artists, and philosophers on the other hand. Ultimately, of course, a semantically honest differentiation could be made, and it must be admitted to be mostly on the basis of difference in method and in techniques of guarding against mistakes. And yet it would clearly be better for science if this gap between the scientist and the poet and philosopher were less abnormal than it is today.

But it is less a matter of "semantics" and just "methods," and more a matter of basic, underlying concepts. For the scientist seeks to establish a truth which is in the nature of a fact. We all know that the laboratory is the scientist's truth-finding approach; and before a fact is accepted, it is repeatedly subjected to the same experimental design, with the criteria that each time the yieldings must be the same. Such a fact becomes a principle and is the same to all.

But this is not the case with the artist, the poet, or even the philosopher. The artist who puts on canvas a landscape, for example, which has a particular meaning to him, may find that the reaction of others to his work varies very greatly. Frequently the beautiful to him is grotesque to the spectator. Or the truth he has translated unto the canvas is not visible to others even when pointed out. Yet this artist painted truth as he saw it. Likewise, taking an illustration from poetry, we might note that Keats' "Endymion" may strike some ordinary detached reader as a gross exaggeration. Yet Keats wrote as he felt—truth as he saw it. Even philosophy which employs the tools of logic and reason still fails to find common ground with science because the truth arrived at by science must be objectively verifiable, and philosophy uses no such tools.

If it is the search for truth that makes bedfellows of art, poetry, philosophy with science, why not add religion, too? No area of human endeavor can be a greater truth seeker than religion. No one, for example, has ever been a greater truth seeker than the Patriarch Abraham who sought God in a hostile heathen environment. Even his own father, we are told, trafficked in idols. God to Abraham was truth. Yet it is quite certain that Abraham would have no need of the scientist's method for arriving at truth.

No, the truth sought by science emerges in the nature of facts which are objectively verifiable. As a scientist the sociologist and the psychologist no less than the proud physicist are searching for such truth.

The business of the scientist is, then, like that of the artist, poet, and philosopher, a search for truth. His methods are merely a means and therefore the handmaidens for finding the truth. However, since the truth is the kind that is objectively verifiable, the method becomes an integral part of this search. It is not just a matter of "semantic" differentiation. The roots are much more basic.

On the other end of the scale is to be found the social scientist with the scientific inferiority complex. These feelings stem primarily from a lack of proper understanding and orientation to his task.

The matter can best be understood if we examine the task of the social scientist as compared with that of the physical or natural scientist. All as members of the science family have the same task. The difference

is that the social scientist has more difficult areas to explore. For, scientifically speaking, the scientist who searches in the fields of the "physical" and "natural" treads the firm ground of fertile fields, and emerges with abundant gleanings. But he who wanders into the alluring gardens of the social scientist walks on less firm ground, and his harvest is less abundant. Frequently he even finds himself on treacherous quicksand.

Yes, our social scientist has been a little too envious of his sibling sciences. In the sense that this envy is born of a desire to make comparable achievement, the position of the social scientist is understandable and even to be respected. But when it leads to a blind worship and false imitation, harmful results are to be expected.

Part of the birth pangs, growth, and maturation of the social scientist has been an honest attempt to become as scientific as possible. To do this the social scientist has set up various safeguards. The application of proper scientific methods has been among the chief considerations. Experimental designs were vigorously designed, and quantitative means of reporting results were developed. Difficulties in the matter of experimental design were encountered because of the scientists' subject-matter field which deals with problems much more difficult to measure than those of the physical scientist. For the present, at least, some are so difficult as to be elusive. But all these are means of finding the truth.

To work only on the means without real consideration of the ultimate objectives can degenerate into a sort of ridiculous formalism where the social scientist —say a psychologist—becomes merely the clever designer or statistician. Methods, then, turn into a worship of the golden calf. And therein lies the danger. The history of all areas of all disciplines—art, philosophy, literature, as well as science—shows that whenever it began to worship form, methods, or means, a degeneracy set in generally marked by a narrow sort of formalism. To cite an example from literature, one might refer to Neo-classicism in England. Here we find that the attempt to imitate the "ancients" eventually degenerated into an empty formalism in which the form was perfect but content cripplingly impoverished.

Are we in danger of having the same thing happen to the social scientist? It seems to be heading that way among those who have become only method worshippers, and as a result have generally regarded the physical sciences with more respect than their own.

One finds, then, a ridiculous, somewhat twisted, situation. Is it because society places a greater premium on the work of a physicist, say, preoccupied with a problem of isotopes, than is given to the social scientist dealing with the vexing problems of human relationship? After all, the fate of nuclear fission may in the long run be charted by the social scientist much more so than by its creator, the physical scientist. No, the physical scientist is looked upon with reverence because he shines in the reflected glory of a radiant halo of more quantitative achievement. The social scientist forgets this and too often relaxes in an unbecoming state of inferiority.

Social science would do well to encourage those with creative imagination who will be unafraid to plow new fields of discovery and at the same time refine tools of measurement for their own field. For history shows that in all scientific discovery it was the flash of insight, the sudden illuminating light which brought forth new undreamt of things. Social science probably more than others needs this flash of imagination to replace the dross sterile imitation. We need the blazing of new trails, the refinement of tools that will probe the depth of elusive problems.

In summary, then, the social scientist is essentially a scientist. Like all scientists he seeks the truth. But the truth he seeks is different from that of the artist, poet, and philosopher in that what he finds becomes a fact—a principle objectively verifiable. But the growing worship of experimental design and method is a form of degeneracy suggesting empty form and impoverished content. Envy of the physical scientist's finer tools has resulted in ascribing to him a false halo of superiority. Rather the social scientist needs to formulate the problems of his particular fields, and then use his imagination and originality in setting up an experimental situation that will put his problem to test.

Ten Commandments of Unitarianism

1. Thou shalt make no separation between a man's soul and his body, nor call the one good and the other evil.
2. Thou shalt have unlimited respect for the human spirit and its powers in whatever breast it is found, in whatever land and in whatever age.
3. Thou shalt seek thy happiness, not in pursuit of heaven, nor in escape from hell, but in the thought, the deed, the joy itself now within thy grasp.
4. Thou shalt entertain with tolerance the diversity of men's ideas and ideals, in religion and in all other affairs of his life, remembering that from such liberty came every new and fertile thought to enrich our common life.
5. Thou shalt seek the creative universals in all religions and philosophies, honoring the great values emerging from the earth's cults and rituals, scriptures and myths, arts and sciences.
6. Thou shalt give now of thy strength, spiritually and materially, for the common good, not wasting thy powers upon trivial ends, nor husbanding too prudently of thy gifts for the morrow—lest tomorrow never come and thy living be in vain.
7. Thou shalt not place thy confidence in tradition nor ceremony, nor repetition of the dogma—however true, but rather place thy salvation in the deed well-done, the enterprise well-launched, the neighbor found, the evil stopped. Seek not a better world to be the gift of princes, but the achievement of thy own labor and that of those who share thy dream of brotherhood.
8. Thou shalt love thyself and thy neighbor with equal respect—doing nothing out of spite, nor fear, nor habit only. Let thy deeds grow out of thought and resolution. Let justice for the oppressed be a greater concern than any blessing from the altar.
9. Thou shalt not despise the making of a plan or the organizing of thy efforts for the cause of righteousness. Say not, "I am in the spirit, disturb me not."
10. Thou shalt make no gods of wood or stone or words, including even the word Unitarian.

STEPHEN H. FRITCHMAN.

Tightening the Bible Belt—Ohio

JOHN MALICK

Ohio has large cities but rural ways are stubbornly persistent. The territory immediately around them is strangely innocent of city influences. It is still axiomatic that sin increases with the density of population and virtue with cow pasture acreage. The cities are still in lead strings to the rural vote in matters in which the cities might run wild on their own: self-government, bonded debt, taxation, gambling, drinking, sex matters.

Southern Ohio is a profitable study for those oversold on economic determinism, the theory that if bed, board, and roof are worked out, all other desirable things just automatically will follow along, "be added unto you," as it were. Nature here is opulent and fairly good-natured, showing fewer of her savage aspects. Before the law of supply and demand was rendered inoperative, and prices made uniform, this was about the cheapest food belt in the country, 80 cents buying what would cost $1.25 in other parts. With two-thirds of the human race still hungry, food here always has been taken for granted as something that everybody has just naturally as he has the sun. Few ever have seen a starving person.

The sin code dropped gluttony. "Grandpa's stummick is bothering him again," meant that he was this kind of sinner in good church standing. He thought a single drink would imperil his soul and the Republic. About his sole reading was concerning demon rum while he dug his grave with his teeth. Piling up the "grosser groceries," more than ever could be used, was the standard both for the pursuit of happiness and success. The other things for which economic conditions are thought to be only the base did not follow along automatically as superstructure.

As U. S. regions go, this is the Bible belt, not widely different from the South which lists as the most religious territory of a kind in the Western Hemisphere. Originally it was all Protestant, with the two American churches, Methodist and Baptist, predominating, with an occasional "Christian" denomination and Presbyterian. Here and there was a Catholic family with no local church. About one hundred Universalist churches were established in Ohio when the slogan, "There is no Hell," went over the country. These are evangelical in mind but still unpopular. Saving everybody is still thought as preposterous as having schools for everybody was at first, and giving social security to all is now. It is said to take away all distinction, to make people shiftless, besides depriving the clergy of their sole occupation and high community standing. The clergy are taken as authority on all pertaining to death and from there on. They are still the only ones that are thought to speak authoritatively about it. They still represent that they know just where the dead are going, and why, and there is practically no local doubt or resentment.

Religion is about synonymous with one small part of Hebrew literature. Other literatures that say the same thing as well or even better have no religious significance whatever. No other book or Scripture of any other part of the world is admitted to the religious classification. The Bible is the source book of all doctrines that may be believed. All the answers necessary to know are in the book so clearly stated that anyone of average intelligence, or less, can find them. All morality is thought to be Bible-grounded. J. Edgar Hoover's opinion that decline in Bible reading has increased crime is taken as final.

At one time it seemed that this territory was going the liberal way. In 1827 my great-grandfather, at the age of thirty, was made one of three trustees of a church building, now on Route 125 about twenty miles from Cincinnati. When finished, the builder climbed on the roof and said, "Here stands a fine frame and its name shall be Republican, free for all demoninations to worship God in." The record says that Protestant Methodists, Presbyterians, Mormons, and Universalists have used it at different times. This was twenty-six years before Horace Mann came to Antioch College and established what has continued to be one of the few liberal centers in the state. For a time the old line churches did not worry much about their own or others' souls. It was a state of indifference compared with the pioneer interest when religious debates attracted as much attention as the World Series now. This indifference was a sign that the old theology was more loosely held and that the first step in liberalism had been taken. At one time churches invited approval by trying to show, "We are just as liberal as you are." The vogue has changed. Now they try to show, "We are just as orthodox as you are." The native old line churches are driven to revive the worst of their old theology. In the church competition the numerical advantage is with the stiffest orthodoxy.

What is new in the picture is the incoming recently of the Holiness churches. For one hundred years four church names covered the territory. Now along the highways, out on the cross roads, in the towns, are Christian Assembly, Jehovah's Witnesses, Nazarene, God's Bible School, and others of the fifteen or twenty Holiness churches. Most of them originated south of the Mason and Dixon line. They seem really to believe the theology that the older churches have been holding only conventionally. Now and then they did have "special meetings," revivals, to save a few extra souls but revivalism gradually had gone out of fashion. Naturally a lot of lost souls had accumulated through the slack time when no one was even asked whether he was saved or not. These new cults all have the element of crisis, impending disaster, tragic urgency. They say the same words of the same theology that the older churches have been saying without exciting themselves or anyone else.

The law of the evolution of religious groups is that upstart cults soon become respectable denominations. Those in them become prosperous which is taken as the mark of Divine favor. Many in the towns never came into that much prosperity. If they are to be somebody religiously they have to come in under some other category, such as the promises to those who never get very much ahead. They have to accumulate something to take the place of this world's goods, some of the cheaper virtues that would win Divine acceptance. In time, the kind of people who started the older churches no longer felt at home in them. Those who felt shut out have always found ways to be somebody in a new kind of church they start again for their own kind. They always work it out that they are to be first in some new setup to compensate them for being

nobody in this world. They seize upon the promises to the poor and rejected. Naturally, there are a lot of such promises, for most of the people of the world always have been that way. World religions *had* to be made out of such people for there never were enough of the rich and prosperous out of which to make religions. It still expands deflated egos to feel that those in the front seats in this world will be greatly surprised to see who are in the front seats in the world after this. This new proletarian fundamentalism has the double satisfaction of seeing those *up* in this life brought down and their own group brought up in the after life. Most of the Fundamentalist groups understand from their Book that their little group will be the only ones in the new setup. Happily, they have not revived the belief that the pleasure of the saved will be enhanced by looking over the edge at the damned.

Holiness cults are primarily interested in Christian theology rather than the Christian philosophy that is held in common by other world religions and by people generally at a certain stage of advance. They take only the Christian theology part that is temporary, local, dated, rather than the universal part that would win consent among the best of the race irrespective of locality or religion. To the Holiness groups the enemies of religion are: worldliness, the social customs of the prosperous, and the social gospel. They would be strongly against secularism and Humanism if they knew about them. They deny that man has any part in his own salvation. The effort to better world conditions is not "religious" work. Theirs is an individual rather than a human race crisis. Every meeting is a decision time on one's own eternal fate rather than the fate of civilization. They make much of reaching a sinless state. By special watchfulness, or by an extra infusion of grace, one may become sin-proof, that is, be so set in the habit of the good life of the Holiness kind that one really cannot fall into sin. Most of the sins they condition out are the smaller varieties that churches get excited about. Most Holiness people do not have enough place or power to sin the larger sins that play havoc with living conditions. This zeal to become sinless is commendable. One's imagination plays with the possibility of it taking hold some time of the larger sinners who make prices, wages, housing, and rents.

Holiness churches have revived the second coming of Christ and the end of the world as impending realities. They differ about the specific time the liquidation of the earth will take place. The end of the earth soon or suddenly is the most vulnerable of all Christian doctrines. How long this planet will be a habitable place is mathematically computable. One has the choice of taking the word of those who can compute it or of those centuries ago who knew nothing whatever about it. Those who have taken the end of the world from their Revelation kind of knowledge always have been mistaken. That a Jewish man who lived 2,000 years ago will return to take over is unlikely. The local effect of reviving these old emphases is to make the older churches give up what intelligent liberalism they had and revert to the old theology to fill their pews.

The return to Christian theology and the emphasis on personal salvation has practically doubled the number the towns have to support to tell all the social layers that are lost. This brings the towns back to Bibliolatry out of which they had progressed to the point of indifference. In this territory, as everywhere, *all* relatively are lost in a number of ways in the sense that they are far behind where they might have been if they had had less ignorant and lazy-minded ancestors and leaders. The difficulty of paying a half-dozen professional specialists to tell them that they are lost is that they come to believe that they are lost only in this *one* way, the theological way. They never have had a chance to know anything better. All they know is what the Protestant pastors have told them in the past 400 years and the Mother Church told them 1,600 years before that. The cost of half a dozen men at present prices is an economic drain on the communities that still may feel too poor to have sewage, water, street cleaning, library, and hospital.

What gives the sense of futility and lost motion is that there is no evidence whatever that can be trusted that people are lost in the church sense. It has no support whatever from the regular kind of knowledge. This Christian theology way of being lost has no universal validity, comes only from the Revelation kind of knowledge which is local, provincial, and cannot be checked. Other Revelations, quite as authoritative, given to most of the human race, never have heard of the Christian theology way. Comparable beliefs, chronologically, about other subjects have been relegated to mythology and superstition. In other fields this story of being absolutely lost by the Head of the universe long since would have become a bedtime story or material for the history of human error. Unfortunately, there are no paid professionals in the towns to tell people they are comparatively lost in all these other ways as is evidenced by local conditions. Indeed, the relation seems very close between being over-impressed by being theologically lost and being indifferent to being sociologically lost.

What is the net, gain or loss, of one book, the Bible, on these American Communities? Competent studies have been made, such as *Plainville, U.S.A.* and *Middletown,* and the social implications are clear enough. These findings are very interesting to the social scientists but they are not known in the thousands of Plainvilles and the hundreds of Middletowns. In the last fifty years all the orthodoxies have crystalized into new status, almost legal status, with all other opinions smeared into disrepute. The liberating heresies reflect the new pressure on all the sources of information, radio, commentators, schools and newspapers. Very few people see the journals of critical opinion. To make matters worse, the vogue has grown rapidly of branding the new learning about the Bible itself as snares for the faithful. Safety first here and for the next life is said to depend upon making one Book the only guide. The new method is to name chapter and verse to give all the answers, that nobody knows, about two worlds. In practice, this makes the Bible an exceedingly dangerous book in the hands of the new interpreters who to their ignorance add arrogance.

Let those concerned with American civilization go for example to the magazine put out by the Youth for Christ movement. This shows the quality of Bibliolatry after a century of sound and honest learning on every phase of Bible lore. Here are ignorant youth trained in a few weeks in the new Bible Schools to give the answers which Bible writers could not possibly have known, about questions on which the wisest now do not venture even an opinion. As far as there are answers at all, they come from the scientific period, the last 300 years, which these new religious leaders are very proud not to know. Religion in America has

struck a new low, with high-powered promoters who make it a business. An increasing number of parasites are living on the offerings turned in by the credulous. Here is leadership turned loose on the public that would be repudiated by any reputable school for training either Protestant, Catholic, or Jewish leaders. The state allows no other profession to practice on the public without some check on the fitness of the practitioner judged by the best in the field in question. No other kind of leadership would be allowed to exploit the credulous at this late date as do these seducers on platform and on the air. There is no evidence whatever that the universe will do to people what they say it will do. Here are the medicine men back again. Fortunately, for health, wealth, and welfare they have been banished from other fields.

These new high-powered expounders of Scripture want quick results that make their kind of personal success and keep the collections rolling in. Saving those lost in just this one way has its own code of success. One recalls the stories of the wrestling of the spirit in New England before soul rescue took on mass production, assembly line methods. Those under conviction had to produce evidence of conversion, one by one, not two by two; make a public profession before they were taken out of the lost statistics. The new way is to take almost any sign of having been moved by the speaker, such as raising the hand, standing up, marching up the aisle, as evidence of the number saved at that meeting. At best, in the Protestant theory there is little enough to do to reach salvation, the least to do certainly that ever has been devised by a major world religion. Protestants worked out salvation by faith which is a believing and accepting state of mind. Luther was a German and they are thrifty folk. It seemed quite unnecessary to pay Rome for what they could have at Wittenberg for nothing. Contrast this cheap scheme of salvation with other systems in other world religions in which all the salvation that one gets is what he works out here or in the next state after this.

A book that gathers the changing ways of 3,000 years naturally has in it matters of unequal worth. The theory is that it is all equally good and equally true because equally Biblical. These new soul rescuers naturally take the parts for their kind of success. They would choose the dramatic parts of the most tragic urgency that make for easy speaking and eager listening. The high Biblical teaching ethically, the best history and poetry in the book, naturally are not as effective for the revivalist's purpose as the two absolutes, absolutely lost and absolutely saved, no degrees of either one. Two different and mutually exclusive systems are in the literature that became the Bible: the primitive redemption by blood and the later development, what you sow you reap. Human nature naturally took the easier way. A redemptive religion gives most for least effort, in extreme cases no effort whatever. What you sow you reap means individual effort, no one else can do it. A redemptive system has all the popularity of the give-away program. The revivalist is the master of ceremonies, announcing the pile-up offered gratis and who the winners are that night.

Any real religionist is shocked by this new orthodoxy's complete lack of interest in social conditions. It refuses to be diverted from soul saving; is hostile to the social gospel; will have no part in it, even denies that it is religious work. Christian theology never has been able to give any logical reason either for the good life or for good works. The old New England divines said that to put up one's own good life as merit and part payment for salvation is an insult to God. Contemporary Graham of Minneapolis has Edwards of Northampton for authority. This new revivalism is antisocial by conviction. It says that living the good life and bettering conditions both have been going around recently calling themselves religion. Right to the name is denied. Chapter and verse are collected to say this Biblically. Religion is narrowed in to cover only individual soul salvation of the redemptive religion kind. This makes for easy and spectacular success in church work. It is especially congenial to those using the new publicity media. Shouting from the housetop is small business compared with shouting around the world.

Fundamentalism has revived the Bible scheme of the ancient world when every event could be known beforehand as prophecy without waiting to know it as history. That is, the Bible chronology runs from a known beginning to a foreknown end. Modern knowledge does not venture even an opinion on the beginning or end of things in time and space. In all these districts this Bible blueprint is heard on Sunday in the churches. There it has *religious* standing, the only kind of standing it has anywhere. It has no recognition through the week in the better schools; indeed, this is the test of the better schools. In the evolutionary scheme, things may be better in the next century. According to the Bible story they are bound to get worse until the end. The human mess getting worse does not depress these new religionists. The worst human conditions are the promise that the end is near. They expect to share richly in the new dispensation. The time is too short to put the place in order and it does not matter. This revised orthodoxy appraises man's part as very small, nothing important. This runs head-on into the Humanism of the more thoughtful that credits men with most that makes life creditable and even livable.

Fortunately, the clergy are the only ones that take their information from as far back as Bible times. All the other professions and vocations keep right up to the minute. Fortunately, the doctors use nothing from that period. This accounts for the fact that even the clergy themselves are in such excellent health. The pastors take their healing from the local doctor rather than from their own Scripture readings from the time when curing disease was casting out devils. The towns take what is in the pastor's mind on Sunday and almost completely disregard it the rest of the week. His people may give him the latest model car, product of a hundred fields of recent knowledge and technical skill. He rides around in it carrying in his mind a civilization hardly up to the wheel and the horse.

It is of cliche standing, most of the best people hold it, that to have the pastor dip into this past stage of civilization once a week, and comment on it, has some saving effect on the soul and a wholesome effect that commenting on no other literature would have. The clergy are spoken of as living out of this world. This is quite accurate. They are living in part 2,000 years out of this present world and are taken as the only authority on whatever world comes after this. Their authority is never checked nor their judgment disputed. The relatives and friends take their judgment on the fate of the dead and do not doubt that they have jurisdiction.

A completely new development in this region is

Catholic Action with an announced program of undermining the public schools. This territory has known Church Action before. It is about the center of the movement that gave the country the Eighteenth Amendment. Catholic Action is just now in the making. Until now the reaction to Catholicism had remained unchanged from Colonial days. It was known in a general way that Catholics have the same theology but use it in a sinister way for salvation. The change here is reflected in the Cincinnati newspapers that circulate over the state. At one time Catholics and Protestants carried on a discussion of their differences in the newspapers. This freedom of press has been closed out completely. The general newspaper rule is not to allow religious issues to be raised even in the letters from the people. Catholic churches and institutions are spreading rapidly over the countryside where only an occasional Catholic family lived before. This makes the first division among the school children and gives the first local residents known to be committed to the elimination of the public schools. No one is free to start a counter movement. Such material would not be taken by newspapers or given over the air. Naturally the politicians cannot touch it. The merchants would be boycotted if they took sides.

The Holiness groups are comparatively indifferent to Catholic Action. They would leave it to God who to date never has done anything about it. Cincinnati is the intellectual center of Reform Judaism. Being a non-missionary religion it naturally has no influence on the non-Jewish people. It has no synagogues nor temples in the smaller towns. After the European experiences it cannot be expected to lead as aggressively against Catholic as against Methodist Action. Since that time Judaism has joined the good will movement with Protestants and Catholics, giving much aid and comfort to Catholic Action. Unitarians have been in Southern Ohio for 120 years. They did some of the pioneer work in education and social service. At times they have done some fighting at the theological level but have merged gradually into the local color and are not differentiated very much in the public mind from inoffensively mild Protestantism.

Politics takes its color from the Cincinnati newspapers. With the help of the best of both parties the city lifted itself out of the mire. The local Republican Committee represents a kind of partisanship that uses everything in sight for Party purposes. The leaders shelter in various pews throughout the city. The churches exercise practically no influence in political affairs. In the city and surrounding counties things cannot get bad enough to enlist all the churches against them. No reform of political conditions can be good enough to enlist all the churches on its side.

When this partisanship remained a local infection, it had no great import beyond Ohio. Unfortunately, Ohio has a way of going to Washington carrying its party ethics into national affairs. Ohio successively has taken the Harding regime, the Anti-Saloon League, and Hamilton County partisanship to Washington. The hurt is worse now because of the nation's part in a new world order. A recent Senatorial contest in Ohio was on an anti-labor platform and refused to interpret Korea as the first implementing of the United Nations. This Senatorial victory at such a low level gave new confidence to the party. The League of Nations was betrayed by this group. It was Harding who pronounced it politically dead. This partisanship is now covering for McCarthyism. His other function of spearheading for Catholic Action is known to the leaders but not to the people generally. It cannot be mentioned in the newspapers or over the air. The success in the Ohio Senatorial election emboldened the party to take the shame and keep McCarthyism for the contest in 1952.

The new phase of church politics is the Taft family playing both sides of the track ecclesiastially. They have their own family paper and radio to magnify their aspirants and to misrepresent the opposition. Charles P. Taft played up to the church vote to support his candidacy for Governor of Ohio, capitalizing on his leadership as President of the Federal Council of Churches. This candidacy met two difficulties. Ohio had not forgotten the use of the church vote to put the Anti-Saloon League into power. Likely half the state are not in the churches and are about as wary of Protestants as of Catholic Action. Mr. Taft said publicly that the Federal Council of Churches turned down the Unitarians because the Southern Baptists would not come in if Unitarians were admitted, and the Council preferred the Southern Baptists. This is politically shrewd and damnably illuminating if one knows what the Baptists have done, and are still doing, to the South. H. L. Mencken's observation still holds:

> It is this survival of sacerdotal authority I begin to believe, and not hookworm, malaria, or the event of April 9th, 1865, that is chiefly responsible for the cultural paralysis of the late Confederate States. The South lacks big cities; it is run by country towns and in every country town there is some Baptist *mullah* who rules by scaring the peasantry.

At the same time Senator Taft is wooing this wasteland, South, to bring their twin mythologies, theological and racial, into the Republican camp. His refusal to repudiate McCarthyism keeps from alienating the Catholic vote if falling short of winning it. It is an interesting attempt of a Unitarian background with the new decorous Episcopal standing to work the Bible belt both North and South for the highest stakes in Columbus and Washington.

People generally seem to like being told that they are lost in this one way. The churches that stick to it have the largest meetings. The popularity of it must come from the quick and easy way of getting out of it. It is represented that any local rascal can have a perfect saving job done on him in an evening and be just as much saved as the most decent fellow in town. The belief does seem to be slipping a little. At least it takes twice the number of professionals to keep a town believing it than it did fifty years ago. Professor Overstreet, in *The Mature Mind*, tells what this doctrine of all lost together by original sin, inherited psychic guilt, has done to the world. The popularity of the book, if known at all here, seems not to be affected by the chapter that strikes at the very foundation of Christian theology.

After communities get enough for all their needs, and some luxuries, where do they go from there? The theory has been that if they get enough things around, by some evolutionary law they are bound to go on to the other things that make them more than just well-fed and sheltered animals. The long-ago ancestors of most people would have counted having the necessities great success. Most never had that much. Three-fifths of the human race are not that successful now. When people come up to this highly materialized condition for the first time, is it such a grand feeling—their ancestors never had it—that it may be expected

that they will sit back and enjoy the novelty for a few generations? For a time will they be concerned just with food and more food, clothes and more clothes and just ride around in the new ways of riding? It seems that it is this way.

It is not a cultural lag. It is rather just not going on to the next stage for which getting enough stuff around had been only the preparation. Lag suggests letting down from a pace that one has been going. Those in this region have not lagged culturally. Their family line has not let down from a past higher cultural state than they are now in. There is no record of their families over thirty centuries. This generation may be the 150th in that time, counting five generations to a century. In these thirty centuries the likelihood is that their ancestors were slaves, nameless serfs or peasants much of the time. All the numerical chances are that they now are at the highest point in all their ancestral line. New factors have come in recently such as motion picture, radio, voluminous news distribution, the pictorial magazines, and the automobile, just riding around not seeing much, and television with not much to see. The effect of all these new factors cannot yet be assessed. Public education has been here only a little over a century. Most of the new things have not been here that long. What will be the effect of these new ways of reaching and seducing the public?

What is the practical effect of the only kind of religion the towns ever have had? In practice one never inquires to what denomination a service man belongs. There is no observable difference among the merchants because of different church connections. It seems to be a wholly individual matter rather than that of church connections. If there are differences among the church tags, they are so slight that one never bothers to ask. One's confidence is not affected in the least by finding out that there is no church connection whatever.

The region is oversold on the Revelation kind of knowledge and undersold on all that man has found out for himself. This Revelation kind of knowledge is well-provided for, over-provided for, with institutions manned as full-time jobs. The only provision for the real kind of knowledge is in one institution, the public school. Only a small part of what any intelligent person will need can be had at school age when there is little interest in knowledge of any kind. A small percent go to high school. A still smaller percent have any interest in it whatever. Many reach only the eighth grade and some get less than that. The resulting ignorance of this tremendous volume of new knowledge is abysmal and without shame.

There is practically no disinterested instruction. There are no mass media that can be trusted for the education of adults beyond the high school age. The crying need is some local provision for being mentally fed in a way comparable to the investment in the churches and clergy. There is iteration and reiteration of what Christian theology has to say, which, whether true or not, is not very much. It does not take long to say it. On this subject six or eight struggling institutions with competing pastors come at the towns twelve months in the year. There is no comparable institution and there are no paid professionals coming at them with other matters for adult minds that have to run their kind of country. The media for informing and misinforming are growing larger and larger. This means monopoly and that means the dead hand of orthodoxies coming to power, with the life-giving heresies crowded out. Mass media can no longer be depended upon to furnish material for the dissenting opinion that saves from all the strangling orthodoxies.

Likely the number of fundamentalist churches cannot be less than two, one Catholic and one Protestant. Catholics have no degrees of being Catholic. Protestants have around two hundred degrees of being Protestants. For some time yet there will be need for a Protestant church other than the Fundamentalist. This would accommodate those only mildly Protestant from ancestral habit rather than from present conviction. There will be a place for a group who like to use the Protestant words but are shocked by what they mean. It would seem that one fair-sized building could accommodate all those who wish to hear about Christian theology. Certainly one well-trained person could give all the doctrines and the small amount of material from which they are drawn. It is all in one book and a fairly competent man giving full time can get all one book has in it.

These extra man hours the churches are paying for well might go to systematic education and homemade opinion. Worked over locally in the give and take of forums or town meetings, it would be much better opinion than that made by favorite columnist, commentator in the city papers, and by the Luce publications. This might put new life into communities fed too long on the meager fare from Protestant clergy. Its meaning for the experiment in democracy is that it would decentralize the mass media that is sorting information for its own purposes that normally are against the people as a whole. These over-churched communities that have marked time for a hundred years, are over-impressed with their lost souls. This certainly is greatly exaggerated. All the chances are that it is false. They are quite unimpressed with their lost minds, emaciated at least, starved by too long feeding on the slender fare of one ancient book that was finished before the modern world was started.

The Gospel of Gandhi

The modern miracle of India's release from foreign rule needs to be kept constantly before us.

With enduring sympathy for all his fellowmen, Gandhi truly loved all. To the Great Soul no one seemed an enemy. He treated all as friends; some, to be sure, departing from friendly behavior because of conditions which made them selfish and brutal. But never would Gandhi allow himself to become infected with unfriendliness! In the midst of privation and danger, in the face of violent attack on his people, he remained calm and unafraid, communicating to his followers his abundant love for all mankind.

Can this spirit of universal friendship live and grow in the world? Can the people of the whole world learn from this wonderful example how the superhuman in man can overcome anger and fear?

This Truth is religion at its best. From Gandhi, as from Jesus and other teachers, we can learn the Love that is God.

HERBERT STURGES.

The Study Table

Important Recent Books

WHO LIVED HERE? *By M. A. DeWolfe Howe. Boston: Little, Brown & Co. 139 pp. $5.00.*

THE FOUNDATION OF THE CHRISTIAN FAITH. *By J. N. Sanders. New York: Philosophical Library. 199 pp. $3.75.*

THE MARCH OF METHODISM. *By Cyril J. Davey. New York: Philosophical Library. 209 pp. $3.75.*

YE ARE GODS. *By Annalee Skarin. New York: Philosophical Library. 343 pp. $4.75.*

MOSES. *By A. A. Williamson. New York: Philosophical Library. 231 pp. $4.75.*

SAINTS FOR NOW. *Edited by Clare Boothe Luce. New York: Sheed and Ward. 312 pp. $3.50.*

Contemporary life and literature are greatly indebted to M. A. DeWolfe Howe. In his latest book, he has given a rare and precious glimpse of American life as seen through the homes of famous people. The interpretation of Emily Dickinson, America's greatest poet, is alone worth the price of this book. *The Foundations of the Christian Faith* is a study of the teachings of the New Testament in the light of modern historical criticism. Dr. Sanders writes both from the viewpoint of a university lecturer and from that of a parish priest. This makes his book of great practical value to all who are interested in religion. Cyril Davey has written a book of great interest in tracing out the history of Methodist missions. It is now universally recognized that the Evangelical Revival of the eighteenth century was the greatest movement of modern religion. John Wesley looked upon the world as his parish. He thought in world terms. This book tells vividly how the Methodist church has carried its message to all parts of the world. Annalee Skarin has shown what faith in the individual can do. A. A. Williamson has a definite theory about Moses, and holds that he is perhaps the greatest figure in history. Clare Boothe Luce asked several leading men and women of letters to write on the significance of sainthood for today. The result is most interesting. Both laymen and the religious have presented essays. Among the outstanding essays may be mentioned Rebecca West's discussion of St. Augustine, and Vincent Sheean's St. Francis of Assisi.

C. A. HAWLEY.

Western Unitarian Conference

700 Oakwood Boulevard, Chicago 15, Illinois
RANDALL S. HILTON, Executive Secretary

JOB DESCRIPTION COMMISSION

During the spring of 1951 the Board of the Western Unitarian Conference discussed the desirability of having a job description study made for the position of Executive Secretary. At a special meeting of the Board of Directors held June 25, 1951, the Board elected the following members to the Commission: Mr. Sidney Tarbox, Chief of the Examining and Placement Division, 7th Region, United States Civil Service, and a member of the Hinsdale Unitarian Church; Mr. H. Hadley Grimm, Director of Agency Operations, St. Louis Community Chest, and a member of the St. Louis Unitarian Church; Rev. Wallace W. Robbins, President of Meadville Theological School, Chicago; Rev. Kenneth C. Walker, minister of the Unitarian Church of Bloomington, Illinois. The following report was presented to the Board of Directors at its meeting on January 26, 1953, by the chairman, Mr. Tarbox. After thorough discussion the Board voted unanimously to adopt the report as the official description of the position of Executive Secretary. The Board also voted its appreciation and thanks to the members of the Commission.

INTRODUCTION

The Executive Secretaryship is the key position in the Western Unitarian Conference. It forms the bridge between the local societies on the one hand, and the regional and continental movements on the other. Upon the effectiveness of the two-way communications which it maintains depends to a considerable degree the effectiveness of the movement in the region.

The incumbent of the position fills three separate posts:

1. He is Secretary of the Western Unitarian Conference and of its Board of Directors—an elective office.
2. He is Executive Secretary of the Conference. The By-laws place the executive function in the office of Secretary.
3. He is Regional Director of the American Unitarian Association—a position to which he is customarily appointed because of his position as the Executive Secretary of the Conference.

Of these, the most important in terms of the work involved and time spent is the Executive Secretaryship, which is largely concerned with:

1. Promotion of the Unitarian movement within the region.
2. Coordination of the Unitarian effort in the Conference.
3. Counseling and assisting churches, church officers, ministers, denominational groups, etc.
4. Mediating touchy situations in the various churches and committees.

DUTIES

The duties of the position may be generally classified in terms of their relationship to the churches and fellowships, the Conference as such, and the American Unitarian Association.

A. Duties for the Western Unitarian Conference:

1. Serves as Secretary of the Board and of the Conference.
2. Does preliminary planning and development of the proposed policy for the Board.
3. Advises officers and committees.
4. Gives technical advice and assistance to the Board of Directors.
5. Assists in planning of institutes and conferences or takes responsibility for the Board to see that this planning is properly carried out.
6. As assigned by the Board, provides technical supervision to the summer assembly, the United Unitarian Appeal, and various institutes.
7. Carries out other projects as assigned.
8. Represents the Conference and its interests to the American Unitarian Association.
9. Prepares and administers the budget.
10. Supervises the Western Unitarian Conference headquarters office.
11. Is responsible for disseminating pertinent news and information.
12. Is a liaison person for the Alliance, Laymen's League, American Unitarian Youth, the Service Committee, Ministers Association, etc.
13. Promotes public relations and represents the Western Unitarian Conference at a variety of affairs.
14. Aids in various other ways in the development of the Unitarian movement in the region.

B. Duties for the American Unitarian Association:

1. Serves as Regional Director of the American Unitarian Association and as such makes periodic visits to Boston, (a) to participate in meetings of the Regional Directors, and (b) to consult with the Board of Directors, various department heads, and divisional and departmental committees.
2. Makes analytical evaluations and reports on probational ministers.
3. Arranges loans to regional churches and gives guidance and supervision to aided churches.
4. Represents and interprets the American Unitarian Association to the Conference and its membership and at various public affairs.
5. Keeps the Association officers and committees informed on affairs within the Conference.
6. Advises the Association on the formation of new groups.
7. Promotes the support of national meetings.
8. Arranges field visits of national officers.
9. Advises groups within the Conference on the availability of resources and of resource people provided by the Association.

C. Duties for Churches and Fellowships:

1. Keeps himself aware of the activities, welfare, and progress of the members of the Conference, and stimulates their sense of mutual responsibility.
2. Helps establish new fellowships.
3. Assists in advancing fellowships to churches.
4. Assists in ministerial placement.
5. Provides "supplies."
6. Is available for consultation and guidance to groups and individuals within the Conference. (This includes such groups as committees of the Conference and of the churches, church boards, fellowships, groups seeking fellowship, etc.)
7. Preaches as needed.
8. Provides liaison between sub-regional groups and between these groups and the region.
9. Enters and assists in local church situations beyond the competence of the local group to solve. (In this his only authority is his office and the respect which he wins as an individual.)

SUPERVISION AND GUIDANCE RECEIVED

Most of the work in the position is done without direct supervision, since the Board lacks the time and familiarity with daily problems to do more than establish broad policy, often upon the recommendation of the Executive Secretary. As Executive Secretary, the incumbent is responsible to the Conference through the Board for the choice and success of his activities. He operates under the Board with broad discretion and makes regular reports to them, especially on projects the Board has assigned. He also occasionally receives assignments from and reports progress to one or another of the committees or commissions of the Conference. He consults as necessary with the President and other officers of the Conference.

As Regional Director of the American Unitarian Association, he receives no administrative or supervisory control from its officers. He reports to the Executive Vice-President of the Association and cooperates with its various committees and divisions. The Association makes final decisions on loans, aid to churches, the fellowshipping of ministers, etc.

FACTORS WHICH MAKE THE WORK DIFFICULT

In addition to the varied duties and reporting responsibilities which characterize the position, there are certain other factors which make the work difficult.

1. The basic tenets of democratic operation which are fundamental in Unitarian outlook and organization create their own difficulties. The Executive Secretary must have respect for and nourish the autonomy of individual organizations and members. He must encourage the use of democratic methods in human relations. He must advance the program of Unitarianism with an absence of supervisory authority over its churches, its committees, or its ministers.
2. Because of the complete decentralization of responsibility for church operations, there is a lack of knowledge of regional and national policies on the part of many ministers and most laymen. From this in some instances appears to grow a lack of morale and devotion to the common cause. From these, in turn, stems a reluctance on the part of many ministers and laymen to carry a full share of work and responsibility. The Board and Conference committees tend to lean too heavily on the Executive Secretary. Hence he is compelled to accept too great a multiplicity of responsibilities and to carry them under conditions which make it impossible to operate an orderly and well-defined program. In fact, the many demands are sometimes conflicting.

3. The above condition does not mean, however, that there is not a keen interest on the part of churches and individuals in the way in which the work of the Association and the Conference is accomplished. In consequence, the Executive Secretary must attempt to keep abreast of the changing desires of the membership and to carry out activities for the best interests of the movement in a situation in which there are sometimes "too many bosses." Also, he frequently finds that there are a considerable number of individuals who are in a position to command his time and attention. Out of this grows the necessity of steering a course which will accomplish the best interests of the Conference with least discord among its membership and the further responsibility of encouraging the membership of the Conference in the belief that a true democracy cannot survive unless individual members are willing to accept a full load of responsibility.
4. A further factor is the frequent necessity of serving as a mediator to resolve conflicts within the churches and the Conference and occasional conflicts between elements of the Conference and the American Unitarian Association. These are often tension situations. The mere responsibility for representing one group to another and vice versa can upon occasion be difficult.
5. The responsibilities of the Executive Secretary must be carried out with:
   (a) Insufficient funds.
   (b) Limited personnel.
   (c) A wide geographical area of responsibility, calling for the Secretary to spend at least one-third of his time in travel.
   (d) A time schedule which practically amounts to a 7-day-a-week-plus-evenings job.
6. In all these relationships it is necessary to maintain a harmonious working relationship with the various levels and elements of the church organization.

PERSONAL WORK CONTACTS

1. Individual contacts are truly with "all sorts and conditions of men." They involve informing, consulting, planning, and mediation. Not infrequently the Secretary has to deal with individuals who are disgruntled with other individuals or parts of the program.
2. His group contacts are with churches, fellowships, committees, board, etc., within and outside the church. They vary from consulting relationships to casual promotional contacts and from general membership to the responsibility for carrying the detailed load for a working committee.
3. Contacts are many, changing, challenging, and crucial for the Unitarian movement.

DESIRABLE PERSONALITY REQUIREMENTS FOR THE POSITION

1. *Initiative* is essential, since the incumbent must either directly suggest or must stimulate development of many policies and plans and is to a considerable degree responsible for the expansion and public relations of the movement and the region. He must also be willing and able to take action in different situations which arise when the Board cannot be consulted.
2. *Sound judgment* is required in dealing with the numerous tension situations which arise in consultative relationships with individuals and groups, in developing policy, in recommending candidates for the ministry, etc. He must be willing to stand or fall on the results of his decisions.
3. *Considerable originality* is called for by the fact that the Executive Secretary must meet and resolve a multitude of problems, few of which are alike, but most of which are of immediate and great significance to the movement.
4. With this must go *effectiveness in handling details,* for the position requires him to keep many activities and problems in mind at one time and to keep all moving forward with proper emphasis upon their respective priorities and importance.
5. He must have *flexibility and adaptability* to meet the changing situations and to serve as a balance wheel between the divergent views of members and groups.
6. *Self-assurance* and *even temperament* are other necessary traits, since his role is one of leadership in a democratic organization and demands very effective inter-personal relations.
7. *Scholarliness,* especially in the field of churchmanship and related areas, is a necessary requirement, since the Executive Secretary must win and hold the intellectual respect of the churches and ministers. This implies sermons of good quality, reading at a level comparable with that of the active pastors, and an awareness of related intellectual interests.
8. Behind these characteristics must be *sincerity of purpose,* and a *will to leadership* in order to provide the necessary inspiration and integration which the position requires.

FURTHER DESIRABLE REQUIREMENTS

Important to successful occupancy of this position are certain other personal factors:

1. The Executive Secretary must be sympathetic to the spirit which has characterized the Western Unitarian Conference.
2. He must have an awareness of the church's sense of ethical responsibility.
3. He must be able to get favorable public notice for the Conference through his preaching, writing, publicity efforts, and other public contacts.
4. He must bring to his work the inspirational quality and missionary zeal necessary to give direction and dynamic to a growing group.
5. He must be proficient in the administrative tasks of presiding at meetings, sharing discussions, applying group dynamics, making reports, etc.
6. In order to work effectively in the Conference he must have had previous experience in the parish ministry within the Unitarian faith.

On Beautiful Lake Geneva
THE MIDWEST UNITARIAN SUMMER ASSEMBLY
June 28 to July 4, 1953